

S. 1537

THE
Second Part
OF AN
APOSTATE-CONSCIENCE
EXPOSED:

Being an ANSWER to a
Scurrilous Pamphlet,

Dated the 11th of April, 1699.

Written and Published, by F. Bugg,
INTITULED,

Jezabel withstood, and her Daughter Ann Docwra reproved for her
Lies and Lightness, in her Book, titled, An Apostate Conscience Ex-
posed, &c.

By ANN DOCWRA.

London, Printed and Sold by T. Sawle, in
White-hart-court in Gracious-street, 1700.

Belong
Whalley

THE
P R E F A C E.

I will pass by his Whimsical and Ridiculous Title, not troubling my Reader with any Comment upon it, but refer him to what I have writ already, in my Book, intituled, An Apostate Conscience Exposed, and the miserable Consequences thereof disclosed. Printed and Sold by T. Sowle, in White-Hart-Court, in Gracious-Street, and at the Bible in Leaden-Hall-Street, 1699. And also, to what I do here offer in Defence of the Truth, I stand here to maintain, against this Apostate Quaker, a Mercenary Agent; belonging to such of the Clergy, as are uneasy under the Liberty granted to Protestant Dissenters, they attempting to break the Unity and Interest of the Kingdom, which hath been so long endeavoured by Wise and Honest Men; as also does appear in a printed Declaration, of King

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Charles II. bearing date the 8th of April, 1681. and there is a Vote of the 10th of January, 1680. made by the Parliament, then sitting, in these words, Resolved, That it is the Opinion of this House, that the prosecuting of Protestant Dissenters, upon Penal Laws, is at this time grievous to the Subject, a weakning of the Protestant Interest, an encouragement of Popery, and dangerous to the Peace of the Kingdom.

And further, to Illustrate this most rational and just Vote, I shall refer my Reader to the Act of Parliament, made by King William and Queen Mary, intituled, An Act for exempting their Majesties Protestant Subjects, Dissenters from the Church of England, from the Penalties of certain Laws. This Act, in the first Paragraph (which is the Preamble, and is as a Key to open the Intendment of the Law) says, That the Liberty granted may be an effectual means to Unite their Majesties Protestant Subjects in Interest and Affection. This is a certain way to do it, with all honest plain-hearted People, and hath in some measure done it with such; but

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but F. Bugg, and his Abettors of the Clergy, have raised a New Persecution, with Tongue and Pen, it being out of their power to proceed any further, although they have used their endeavours to do it; this shews what Subjects they are to the King, that have no respect to the Act for Uniting the Kings Subjects in Interest and Affection.

This F. Bugg hath been of a Seared Conscience, and Shattered Head, many Years, as appears by the Rambling Stuff he hath written against the Quakers (so called.) He hath printed Twenty Three Books and Papers that I have seen, which have been mostly answered; some of these Books are of a pretty large Volume, of several Hundred Pages, and in them so many Repetitions of Lyes, that they are Numerous: He writes the same thing over and over again, mostly as to Religion and Government, and many other things also.

When he first began his Controversie, he joyned himself with some others, that were Contentious Apostates, like himself,

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self, then joyned together in a Cabal ;
the Books they writ against us were very
many, and the Sum of the whole matter
was, to render us Popishly Affected,
and very Obnoxious, in the time of the
Persecution, with high Conceits, both in
their Conferences and Writings, hoping
they shalld by that means over-master us,
and bring us under them : Thus F. Bugg
went on, until he had scribbled away a
good Estate, and run many Hundred
Pounds in Debt, and then fled to the
Clergy for Relief.

I have said to some of the Clergy,
That it was matter of Admiratio[n] to
me, that they shoule entertain F. Bugg's
Books, and give Credit to them, as
some of them had done, there being so
much Rambling, Angry Stuff in them,
without Truth or Method ; Their Re-
ply was, That they did not look at
his Books ; but he was a bold Fellow
to oppose the Quakers. There may be
several things assigned for his Boldness ;
First, His Seared Conscience ; Secondly,
His Desperate Fortunes ; Thirdly, His
Shattered Head.

First,

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First, His Seared Conscience imboldens him to write any thing, although it be all manner of Forgeries, Lyes, and Deceit, without any scruple.

Secondly, His Desperate Fortunes imboldens him to say or write any thing, although never so false, to get Money of the Clergy, and others also, that gives any Credit to what he says, or writes; Who are more Bold and Resolute than Highway-Men, that Robs the King's Subjects at Noon-day, to get Money to maintain them in their Idleness and Wick-edness?

Thirdly, His Shattered Head makes him Bold and Resolute in any thing his Imagination suggests, or his Malice can invent, that he may be always at work to do Mischief, which hath fallen upon himself at last; Who are more Bold and Resolute than some of the People in Bed-lam, to do Mischief, if they were not restrained?

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I believe there is few Shatter-headed People that are so very much given to Mischief, as F. Bugg is; yet I have observed, that such People are Malicious, and are not to be pacified: It is F. Bugg's Seared Conscience, and Desperate Fortunes, that set his Shattered Head at work, more in Malice and Deceit than others.

A. D.

THE

THE
Second Part
OF AN
Apostate Conscience
EXPOSED, &c.

Now I come to Answer his Scurrilous Pamphlet,
intituled, Jezabel withstood, &c.

HE begins with a Preamble, against me and others, after his usual manner, and then says, *My business was to render F. Bugg a poor indigent Person that went about a Begging; a grand Lye, says F. Bugg.*

Reply, That was not my Business; I had not writ upon that account, if he had not forged Letters, as from me to him; and printed them, with my name to them; and also, his cheating some of the Clergy with false Informations, to get Money of them; and for his Begging about to get Money to pay his

his Debts: I suppose that none that knows him will deny it, that are acquainted with his Concerns : If any do it, it is easie to be proved ; see the Bishop of Norwich's Certificate, bearing date, the 22d of October, 1698. which he hath Printed in his Book intituled, *The Pilgrim's Progress, &c.* page 149. That shews his indigency, and his travelling about with it, through the Bishop's Diocels, the Universities, and divers other Places, for Relief of his Necessities, do witness against him; also a begging *Petition*, dated, the 25th of August, 1698. with three *Clergy-mens* hands to it, his *Neighbouring Ministers*, as he says; this *Petition* shews, that what Relief he had received formerly, was not sufficient to pay his Debts by one Hundred Pounds ; neither was he able to subsist to get a livelihood for himself and Family, without further Relief ; with this *Petition* he went about Cambridge, and other places also, as I suppose : I had a Copy sent me of this *Petition*, and I shewed it to some of the *Clergy* ; one of them took it and read it, and said, He did believe it might be a true Copy of F. Bugg's *Petition*. Also, the last Summer, 1699. he was at Cambridge for more Money : A *Burser* of a Colledge, and some other *Collegians*, told me, That they had given him some more Money then, to go home and set up his Trade. He charges me with Eighteen Lyes more, besides this, which

which I shall return upon himself : I may be mistaken in some small Circumstances, but the Matter is true, I do not yet find any mistake in that.

Lye 1. Is, that I said, 'He was but a poor Man when he first came amongst us ; and that he had not 30 l. a Year until after his Father's Death.

Reply, What I writ I had partly out of his own Book, and some from his own near Relations ; he writ but of 6 l. a Year, and boasts much how he saved the Rent, which I suppose was to set up his Trade, when his Apprenticeship was out, for he speaks of no more, until after he came of Age, which was about six Years after his Grand-fathers Death, and near four Years after he came amongst us : This may be found in his Books ; see his *Picture of Quakerism, &c.* and his *Pilgrim's Progress, &c.* but he now says, ' That his Grand-father died in 1655. and ' left him 30 l. a Year, of good House and ' Land, in *Milden-hall*. I have heard by one of his own Relations, that knew the Estate as well as himself, that it was not so much ; but after he came of Age, he had an Augmentation added to the aforesaid 6 l. a Year ; if his Grand-fathers Will were searched into by some credible Persons, I suppose there will not be found 30 l. a Year given

given him in the Year 1655. he had a good Estate when he began to Scribble against us ; but it was mostly purchased whilst he was amongst us, and now hath brought himself to Beggery.

Lye 2. ‘ F. Bugg gave Bond to make his Wife a Joynture.

Reply, He told me so himself, and I was also so told by an honest Woman, his near Relation ; that it was true, he did make some writing to make his Wife a Joynture ; but he says, *He had but 20 l. in Money for his Wife's Portion.* I do not believe him, because he told me, many years ago, *That when he bought the great House at Milden-hall, (where his Son now dwells) that his Wife's Father help'd him to buy it, and made his Wife's Portion better than 100 l.* which was as much as any of the younger Children had ; this he told me, when he was accounted an honest Man, although he denies it now.

Lye 3. F. Bugg says, I say, ‘ He sold his Estate to his Son : To this he Replies, That ‘ no Knight of the Post, ever uttered a more manifest Lye.

And I may Reply, *Knights of the Post* are *Mercenary Agents*, and take Money for bearing false Witness, and how far F. Bugg is guilty

guilty of that Offence, let God and his own Conscience judge: That he hath conveyed his Estate to his Son, young *Francis Bugg*, is no Lye: His Son had 700*l.* with his Wife, by all relation; and her Friends and Relations, upon enquiry, do affirm, That it was settled upon the Marriage, as firm as the Law can make it: It were a bare-faced Cheat indeed, to go about a begging to the Clergy for Money to pay his Debts, and have an Estate to sell.

Lye 4. *F. Bagg* quotes my Book, p. 26.
 'That his Father, *Robert Bugg*, dwelt with
 'him some Years after he was married, &c.
 'This, he fays, is a Lye upon a Lye, four Sto-
 'ries high.

Reply, Those were not the words in my Book, see p. 26, 27. where my words are these, *viz.* *That Robert Bugg (Father to this Francis Bugg that writes now against us) was a melancholly down-look'd Man by Relation, and dwelt with his Son, this Bugg; (some Years after F. Bugg was married) and rose from Dinner, and went out, and was found drowned in a Water where he had no occasion to go to that place; as F. Bugg and his Wife related it; she to me, and he to others, yet living: I heard my Brother *Barnardistone* speak of it many Years ago, that *F. Bugg's* Father drowned himself, as most People believed;*

lieved ; but the Coroners Jury did not find it *Wilful Murder*, because there was some *Grass found in one of his hands*, when he was taken out of the Water, which they said, was an Argument that he laid hold of, to save himself ; such things are sudden Motions ; I believe that many have repented their so doing, before the Breath departed their Bodies : But F. Bugg says, ‘ He was not so drowned, the Record in the Crown Office will witness against him ; none of the King’s Subjects that come to an untimely end, but are recorded there : This happened in or about the Month called January, 1666. at Fridham in Cambridge-shire. I writ not this to upbraid F. Bugg, but to warn those that have encouraged him in scribbling his Estate away, to be bountiful to him, in relieving his Necessities, lest he should come to an untimely end, through Dispair.

Lye 5. & 6. F. Bugg mentions two Letters that I should write to him ; these Letters are both forged, one of them proved so to be, by a Certificate under an honest Man’s hand ; see my Book, p. 19, 20, 21. and in p. 31, 32. And indeed there are things in them, that I never writ, said, or thought.

Lye 7. ‘ F. Bugg was not the Author of his 20th Book, &c.

Reply,

Reply, I do say, I suppose that he was not the Author of the Book, called his 20th Book, see my Book, p. 36.

Lye 8. ‘*F. Bugg* was seen at *Oxford* in the time when he writ his 20th Book, &c.

Reply, This is true, and easie to be proved.

Lye 9. ‘*F. Bugg* was sixteen Weeks from Home when he writ the aforesaid Book.

Reply, This was reported by some of his own Family.

Lye 10. ‘*F. Bugg* said in his last Book, that *Oxford* exceeded *Cambridge* in their Bounty to him.

Reply, This may be true, I heard a very credible *Clergy-man* say, that he had read the same thing in some of his Books, as well as my self.

Lye 11. ‘*F. Bugg* says, I writ Verses of *G. Fox*.

Reply, He knows this to be a Lye, I have told him so divers times, both of late Years, and formerly, yet he goes on, and hath printed them so several times; this is answered before, see my Book, p. 37, 38. but he says, ‘I will not bestow much upon this crazy old piece, which is now creeping into Unity with the Quakers, &c.

Reply,

Reply, I have been not only in Unity, but in Community with them, above 36 Years, even those F. Bugg call G. Fox's Party, which are the most stedfast and real Quakers, so called, and am not so crazy as he reports me: Although I am entred into the 76th Year of my Age, yet, through Mercy, I can walk the Streets to visit the Sick, and my Friends and Relations also, and can see without Spectacles still, to read F. Bugg's Lyes and Deceit, he hath used to cheat the Clergy of their Money.

Lye 12. 'Sam. Cater doth affirm, He never had his Timber again; this is a Lye in Ann, or Sam. or both, says F. Bugg, &c.

Reply, I have taken upon me to discover his Hypocrisie and Deceit; Sam. Cater was fined in three days time, for Preaching, at two Meetings, one at Faukenham; the other at Thurling in Norfolk, 20 l. the first fine, and 40 l. the seconnd fine; Warrants were sent, and served, by the Kings Officers, upon his Goods, both within doors and without, and carried away all, excepting one Bed; his Children were forced to lie upon Straw, for a long time, the Housshould Goods lay in the Officers hands for a long time, laid up carelesly, so the Goods were much spoilt, the Bed, Blankets, much Moth-eaten; then a Neighbour bought them of the Officers,

ters, and sent them home to S. Cater; but for his Timber, he never had it; the Kings Officers Sold it, and did not give S. Cater an account whom they Sold it to; his Children were old enough to remember this, and how they lay in Straw for a long time: When Warrants are once served, and the Goods carried away, they are not to be had again without Money, except there were more than would raise the Sum, which they were strained for; but S. Cater was not so Rich, as to have such plenty, as all his Neighbours may witness.

Lye 13. ' F. Bugg conformed to the Church of England for fear of the Statute of 20 l. a Month.

Reply, Although he says, It is a Lye, yet it is really true; see my Book, to prove his Confession of it before Witnesses, p. 13.

But F. Bugg says, ' He did not go to Church, or Home, until 1685. and then the Statute was not put in Execution; but he says, ' He went to other Churches above a Year before.'

Reply, That will not serve his turn, to bring him off, if it were so; that Statute says, *That every Person above the Age of 16 Years, which shall not repair to some Church, or Chapel, or usual place of Common-Prayer, shall pay 20 l. a Month, &c. See the Statute of the 23d*

of *Eliz.* Chap. I. there is no confinement to their Parish-Church, in the Statute of 20*l.* a Month.

Lye 14. ‘ *F. Bugg was a Presbyterian when he came amongst the Quakers.*

Reply, He told me so above twenty Years ago, when he was accounted an honest Man.

Lye 15. ‘ *F. Bugg’s Grand-father was a poor Boy, bound out to the Wool-Trade by the *Dowra’s*.*

Reply, I do not believe it is a Lye; see my Book, p. 26. But *F. Bugg* says, ‘ This is another Lye, he was not of my Trade. *Reply,* I did not say he was; he was a Clothier, which is a Wooll-Trade. *F. Bugg* was but a Wooll-Comber, which is a Wooll-Trade also. He goes on, Boasting of his Grand-fathers Wealth and Virtues: I dwelt at *Icklingham-Sands*, in Winter-time, within three computed Miles of *Milden-ball*, many Years; my Husband was well acquainted with his Grand-father; and I, with many others in the Town of *Milden-ball*, also, and can give a truer account of him, than *F. Bugg* hath done; his account is but meer Boasts, and he but a young Lad when his Grand-father died, and not in his Favour, by reason he refused to be bound to such a Trade as his Grand-fater had chose for him.

Lye

Lye 16. ' My Aunt said, That George Whitehead was a Gentleman Born, or brought up so.

Reply, This is no Lye ; my Aunt did say, That she did believe that G. Whitehead was a Gentleman Born, or brought up under the same Education ; see my Book, p. 41, 42. F. Bugg replies, ' This must needs be another Lye, no Gentleman ever lived in a poor Cottage, standing on Mud-walls, not worth 50 s. as G. Whitehead did, as I am credibly informed by a Person of Note that saw it : He goes on, Clamouring and Lying, and says, ' No Gentleman's Son walked about the Country on foot, and lived upon Alms, as he did.

Reply, Although G. Whitehead travelled on foot, as all, or most of our Preachers did at first, yet he took no Alms, although F. Bugg does ; and he had very good Clothes on his back, by the account I had of him, from more credible Persons than F. Bugg is : But he hath published this false Report of G. Whitehead, to get Money of the Clergy, that he might have his own Alms continued.

F. Bugg says in his *Pilgrims Progress*, &c. p. 32. ' That when G. Whitehead came out of the North, He came from Penury to Plenty, from Labour and Toyle, to Ease and Plenty, from his Father's poor Cottage not worth 50 s. And so goes on with much more Romantick Stuff in that page.

Reply, G. Whitehead's Father's House, and Freehold Estate, was the best in the Town where he dwelt, by the relation I have had upon strict Inquiry; neither was he brought up to *Labour* and *Toyle*, as F. Bugg says; but was brought up with the better sort of Education, intended for Oxford, from that Eminent Free-School in Cumberland, called *Blencoe-School*, where he had his last Education.

The *Whitehead's* were some of them Gentlemen of good Repute, and some of them accounted the best Yeomen; and these were G. Whitehead's Relations: This I had from more credible Persons than F. Bugg: And for his Father's House, or any Houses standing on Mud-Walls in *Westmerland*, that is not true; they build all with Stone there, altho' the Cottages are never so mean; they may have plenty of Stone for nothing, it being a Mountainous Country. I have heard my Brother *Barnardistone*, and my Sister (that travelled through that Country into *Scotland*) say, That the Buildings were all of Stone, although they were never so poor Cottages. F. Bugg's Story of G. Whitehead's Father's House, is a meer Fiction.

Lye 17. ' Now Liberty is granted, we stand upon equal terms with our Opposers in matters of Religion,

Reply,

Reply, These are not my words; my words are, Now *Liberty* is granted, we stand upon equal terms with our Opposers; and in matters that concerns Religion, we are accountable to God, and have as much Right to common and civil Priviledges, as other Perswasions have, &c. see my Book, p. 17. But F. Bugg Replies, and says, *He denies it, the Law tells you that this is a Lye*; but shews me no Law that tells me so, but goes on Clamouring some lines, and then he says, *Remember you stand but upon your good Behaviour.*

Reply, This may be true, and so do all other Perswasions; so hath the *Church of England* her self done: I can remember since she was turned out of door, and was fain to go travel for a livelihood; many of the Episcopal *Clergy* kept Conventicles in private Houses, in many places in this Nation, and in their Travels they read the *Common-Prayer*, and sometimes Preached: I was a Follower of those Priests in those days, and was acquainted with divers of them.

In those times there was divers Books in Print of all the Priests that were sequestred, and the Reasons why; also there was a Pamphlet in Print, much admired by some of the Priests of those times, and their Followers, entituled, *Lambeth Fair proclaim'd, &c.* It was a meer Fiction, much like F. Bugg's *New Rome Arraigned*: This Fair was pre-

tended to be kept at the Bishop's Palace at Lambeth, where the Bishop's Pontifical Robes were to be Sold, naming every particular of them with great Derision : In the Front of this Scurrilous Pamphlet, was the Picture of the Pope, setting all on a heap in a Chair, with these following Verses under it,

*Here I sit grubling, in St. Peter's Chair,
Opprest with Grief, to think on Lambeth-Fair.*

In those days the *Common-Prayer-Book* was tied to the Troopers Horses Tails in some places, and the Boys run after it ; this made Sport for those Priests that clamoured against it in the Pulpit, and their Followers ; this was F. Bugg's established Church and Ministry, that he Clamours so much against the *Quakers*, for their going into their Steeple-Houses, in many of his Books : I never heard that the *Quakers*, so called, disturbed the Episcopal *Clergy* in their Worship, by going in amongst them ; they only disturbed F. Bugg's established Ministers, of the late professing times.

I remember when King *Charles II.* came in, and the other Government was turned out, the *Chancellor* made a Speech in the Parliament-House, which was printed, wherein he declared the sad Condition the *Church of England* was in for many Years, and used this

this Expression, that She had been buried in her own Rubbish for a long time : This shews She was Subject to Accidents ; it must be her Moderation, and the Divine Wisdom, that can uphold her : If She be good in her Office, She will stay the longer in it.

Lye 18. ‘ If Friends were so charitable as to send S. Cater 10 l. to help to pay his Debts, or carry on his Trade, they did well, better than F. Bugg in upbraiding him.

Reply, This hath been answered already, see my Book, p. 40, 41. He hath worried S. Cater about this 10 l. in divers of his Books, and not one Penny of it out of his Purse, if he had any Money sent him.

But F. Bugg says, *When did they, or I, account S. Cater a Beggar, an Indigent Fellow, a Judas, a Man of a Desperate Fortune?* Because you supplied, *His Needs, and help'd to pay his Debts.*

Reply, S. Cater never went about a begging, either with Certificate or Petition, nor any other ways ; there was no Beggars in Israel of Old, neither is there any Beggars in the True Church now ; the weighty things of the old Law are not Abolished, but fulfilled, in our making Provision for our Poor, without Begging : S. Cater hath been a great Sufferer divers ways and times,

not only by Fines, but Imprisonment seyen or eight times ; and a Prisoner six Years together ; at one of these times, not suffered to stir out of the Prison doors for three Years or more ; and at this time he had a Wife and two or three small Children to provide for ; and in this condition his Friends could not with good Conscience see him want.

F. Bugg says, in p. 8, How came you so bold as to meddle with the Bishop's Certificate.

Reply, It was to undeceive the Bishop and others, that had been deceived by him, and some other Concerns also, that may be found in my Book, p. 63, to 66.

After he had clamoured against the Quakers many lines, and repeated some things as have been answered already ; about his Losses by the Quakers, and his defrauding a near Relation of 15 l. see my Book, p. 51, to 54. then he says, Come, Cousin Docwra, for so I'll call you, since we had the misfortune to have a Lyar drop into our Family.

Reply, This F. Bugg is not related to me, nor my Husband ; my Husband was descended from the Hartford Docwra's, known by the name of the Docwra's of Putridge ; there are three Brothers, Ancient Men, now living together ; these were my Husband's nearest Relations of the Docwras ; one of them hath been at my House several times this

this Year I asked him if they knew F. Bugg ? His answer was, That he knew him not, neither did he ever hear of the name Bugg : It is likely his Grandfather was something related to the ancient Cambridge-shire Doc-wra's, I have heard so; but they were not of my Husband's Relations, as I understand.

He goes on with his old repetitions of his Sufferings upon the account of his Religion, his Imprisonments and Fines. I can say little of his Imprisonments, that being before I was acquainted with him ; but for his Fines, he hath printed them, all being but 25 l. by his own Relation, excepting 5 s. and 10 s. Fines, which poor Friends were strained for as well as he : He suffered the least of any I know, that had Estates to lose ; the Fines were two, one was 15 l. for an unknown Preacher ; the other was 10 l. for the Poverty of the Man that kept the Meeting at his House ; of this 25 l. he got the 15 l. of it of a near Relation by Fraud, and the Justice that prosecuted him gave him 5 l. of the Money again, so that his whole loss was but 5 l. He had several ways to escape Sufferings, for when he dwelt at Ely, and the Persecution grew hot there, then he fled to Milden-hall ; and when the Persecution grew hot there, then he fled to the Church of England ; see my Book concerning his Fines, where it is related more at large,

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large p. 51, 52. concerning the 15 l. where he got 20 l. for it.

But *F. Bugg* says, ‘ He clothed some of our poor Preachers, and put Money in their Pockets.

He hath sounded his Trumpet of this in several of his Books; but I could never hear any body besides himself say so; yet it is possible he might give a poor Man some Cloth out of his Shop to make him a Coat, such as is called Old Shop-keepers, and will sell for little; but for Money, I do not believe he gave any, but what he gave in a Meeting as other Friends usually do, to relieve our Poor, as well Preachers as others: His Charity is but a proud Pharisaical Boast.

But *F. Bugg* says, ‘ He was at great Charges entertaining our Preachers.

I do not believe him; I have answered this in my Book, p. 33, 34. for he writes but the same thing over and over again.

But he says, ‘ That my Brother, *Giles Barnardistone*, would have scorned to have dipp'd his Pen in such muddy Ink as I have done.

Reply, If my Brother had lived to see his Contentious Apostacy, he would not have spared him no more than I have done; the Forgery and Deceit that he hath practiced against me, would have obliged him to vindicate

dicate me, his so near Relation, although he was very tender of *F. Bugg*, whilst he was amongst us, and had any show of Honesty ; he was very careful to keep his Wits together, knowing him to be a Shatter-headed Man.

But *F. Bugg* says, ' That my Brother *Barnardistone*, and my Sister, have been often at his House, sometimes near a Week together, and my Brother *Waldegrave* as their Serving-man, &c.

He goes on Clamouring and Lying about fourteen lines after this, which I pass by, and Reply to this aforesaid matter :

I never knew my Brother *Barnardistone*, and my Sister, stay above two Nights at any Friends House in their Travels, nor at my House at any time, although I was their near Relation, therefore I do not believe him : My Brother was a travelling Preacher, and observed the Rules that other of our Preachers do, not to stay above one Night, or two at most, at any Friends House ; and for my Brother *Waldegrave*, he does affirm, That he never was at *F. Bugg*'s House with my Brother and Sister, but only when my Brother *Barnardistone* travelled alone, he sometimes went with him as a Companion, and might lodge a Night or two at *F. Bugg*'s House : Although my Brother *Waldegrave* was defrauded by his God-fathers and God-mother,

ther, so called, of a great Estate, as some others may remember besides my self, yet he always had an Estate to maintain him and his Family, without going to Service, or using any Trade or Calling to get a livelihood.

After much Clamouring and Lying, he goes on against G. Whitehead, and others, and says,

' What I now offer to your considerati-
on, is from certain Letters, and a printed
Paper, of your Friend *Ann Docwra's*, that
she writ to Mr. Crisp, &c. First out of a
Broadside, intituled, *The New Projecting For-
malist Characterized*, &c.

This Paper was not writ against G. Whitehead, nor any of those F. Bugg suggests it was writ against, as may be seen in the second Paragraph of it; but it was writ against some *Presbyterians* and *Anabaptists*, pretended *Quakers*, which were Contentious at that time, and sought Preheminence over us, and would have broken our Rules and Method concerning Marriages, that were friendly recommended to us from a General Yearly Meeting at *London*; also against a Certificate that was said to be forged, concerning a Marriage, which Certificate came out of the furthest part of the Isle of *Ely*, into *Cum-bridge* to us, and not from G. Whitehead, as F. Bugg suggests; neither did that Certificate

con-

concern *F. Bugg*, nor was his name in it : Altho' he pretends that I writ in his behalf, against *G. Whitehead* and others, which was not in my thoughts when I writ that Paper, nor so intended.

This aforesaid Paper *F. Bugg* suggests, in his Book, intituled, *The Christian Ministry of the Church of England Vindicated*, &c. and he says, This Paper was printed abour the Year 1683. See his Book p. 3. But this, and all that he hath writ against me, are feigned Stories ; for this Paper was writ severall Years after 1683. I had no occasion offered me to write against several things mentioned in that Paper, until the Year 1685. which was occasioned by reason of a Book that came out in Print, written against me, printed 1685. which I answered in that Paper, and some other things that were occasioned about that time ; the Title of that Book was, *The good Order of Truth Justified*. This Man that writ the Book was wholly a Stranger to me, and a Country-man ; he did not so much as send to me, before he printed it, to Admonish me, if he thought I was in an Error, which was not according to *The good Order of Truth* ; but I afterwards suspected by what he writ, it might be occasioned by *F. Bugg*, and his Cabal's former Forgery, mentioned in my Book, p. 11, 12. which he might think to be mine, because they

they had set my name to it; although I had disowned it in Print, near two Years before this Book was printed; yet that printed Advertisement might not come to his hand, for he mentions nothing of it in his Book; if he had seen that, I suppose it would have stopped his Printing against me: The Paper that I writ against that Book had no Date to it; this I omitted, to see what manner of Forgery F. Bugg and his Cabal would make out of it, which I shall shew before I end.

I have the aforesaid Book by me, and all the Papers I printed, to shew the former Forgery of F. Bugg, and his Cabal, and this latter also.

F. Bugg speaks of Letters: He says, *I writ to Thomas Crisp*; but before I will enter upon that Subject, I will say something of three Letters I received lately, one with *Francis Bugg's* name to it, and two with *Thomas Crisp's* name to them. F. Bugg's Letter dated London, August 26. 1699. he begins thus,

Cousin Docwra, I have acquainted Mr. Crisp with your charging him and me, viz. with Forging your Letters, &c.

Reply, I never charged T. Crisp with Forging any of them, in my Book or otherwise, neither shall I, until I see it printed with his name to it; I only charged F. Bugg of Forging my Letters that he printed, pretending I writ them to him. I have answered them in my Book, and proved his Forgery,

gery, p. 19, 20. and 31, 32. The rest of his Letter is Clamour and Threats, if I will not Retract my Book, which I do not intend.

The first Letter with *Tho. Crisp's* name to it, dated *The 26th of the 7th Month 1699.* this is a long Letter, the other writ since is a short one ; there is little in it but desiring an answer of the former long Letter : I suppose they were forged by *F. Bugg,* there is so much of *F. Bugg's* Projects against me in it, although it is writ in a different Hand from his ; yet I am not free to answer *F. Bugg,* or any of his Cabal, but in Print, least they should put false Constructions of them, or add some Forgery to them ; I must not expect any thing else from them.

I saw two Letters, writ in a hand much like mine, with my name to them, which had things in them which I never writ, said, or thought ; these were brought from *F. Bugg,* to me, by a *Clergy-man* that seemed to be *F. Bugg's* Friend ; I utterly disowned them before him ; these Letters *F. Bugg* hath printed, and I have answered to them already.

Now I come to the four Letters *F. Bugg* hath printed in his late Book against me, and set my name to them ; they are all forged ; the aforesaid long Letter, as from *Tho. Crisp,* hath this passage in it, *That the four Letters are not forged, because they have divers things in them that is in my Paper, intituled,*

The

The New Projecting Formalist Characterized, &c. This is plain that the four Letters are forged, for some of them are dated 1683. and the last of them *August 6. 1684.* But my Paper was not printed until 1685. as I said before; and what I writ was not thought on before the Year 1685. this proves plainly that they were forged; F. Bugg hath taken many things out of that Paper, and made exceeding false Applications and Paraphrases upon it, applying them to G. Whitehead, S. Cater, and others, which I never meant, nor thought so, as F. Bugg hath suggested, both in the four forged Letters, and otherwise.

I complained to a Clergy-man that the Letters which he had seen with my name to them, F. Bugg had forged; he answered, *That the Bishop of Rochester was so served; there was a Letter counterfeited with the Bishop's hand to it so exactly, that the Bishop did think at the first sight he had writ it himself, until he had heard it, and then he knew he never wrote those things in that Letter.* Since I discovered F. Bugg's Forgery, I have heard this Story of the Bishops from divers, and one of them a Magistrate, an eminent Man. He and I had some Discourse about it; also Alderman Fermin, late Mayor of Cambridge, told me, That he had divers false Passes and Certificates came to his hand, and some Justices names to them had

counterfeited very exactly ; these shows that such things may be done, and *F. Bugg* cannot clear himself in this case.

F. Bugg in this Book he writ against me, says, in p. 45. ‘ That Mr. *Crisp* and he hath more Letters of mine still by them, that will fill another half Sheet. Most, if not all the Letters I writ to *T. Crisp*, did only concern a Paper that *F. Bugg*, and his Cabal, had forged some things in it, in the Year 1683. with my name to it in Print : I am sure I never writ to him any thing else, but concerning that Paper, of any consequence ; and for *F. Bugg*, he can shew nothing under my hand, except he Forges it, that I am ashamed or afraid of ; but I perceive by his Writing, that he hath prepared a large *Magazine of Forgery* against me, if his *Clergy* will pay for printing it.

And in p. 4. *F. Bugg* says, ‘ Mr. *Crisp* and Mr. *Keith* are the Correctors of the Press, when he writes against us. It may be so ; I perceive by *George Keith's* Writings in Print, he is in that Cabal with *Tho. Crisp*, and if *F. Bugg* says true, with him also ; but I will now leave *F. Bugg*, and enter upon something of *G. Keith's* proceedings : He is a Man of Contention and Strife, as appears by his Books in Print ; he is so lifted up with his Scholarship, that he boasts himself to be Wiser than others, and hath sought pre-

minence over the People called *Quakers*, as may appear in his printed Books, and other Practices; this hath been some cause of his Strife, Debate and Contention, in which he hath shown more Folly than Wisdom; it is a common saying, That a learned Fool is the most Troublesom and Contentious of all Men; altho' his Craft is the principal Instrument of the proceedings in his undertakings; yet he hath made but small progres in his Designs, as may appear, for I do not yet hear that he is taken into real Community with any known Perswasion, either *Presbyterian*, *Independent*, *Baptists*, or *Church of England*, but hath endeavoured to gather a loose unstable People to himself, by his Delusions, to make them believe that the *Light* or *Grace* of God, is not *sufficient*, if obeyed, to bring Man to Salvation: His undervaluing the Heavely and Divine Light; hath brought him into Darkness, and his Followers also into great Delusions.

This G. *Keith* in the time of the Persecution fled into *America*, and left the Flock to the Wolf; and now Liberty is granted in the Exercise of our Religion, he and his Followers have disturbed our Meetings in divers places, as appears by his own printed Relation of his Journey to *Bristol*, and other places; he shew'd himself in our Meeting at *Cambridge*, without our consents, and took up the Meeting for

for a long time, and some part of the time in Sophistry and Clamour against some of our Ministers ; at last he met with opposition, which caused him to give over ; but he was so tedious, that some of the Schollars that were present said, *If this Fellow had not been opposed, he would have babbled until Mid-night.*

He also lays claim to our Meeting-Houses, and says, *They are as common for him as for others to Preach in :* This is not true ; our *Meeting-Houses* are common for all Hearers, but they are not common to all Preachers, they are not common for *Jesuits*, nor to G. Keith an Apostate-*Quaker*, nor any others that are not in Unity and Community with us ; such have no lawful pretence to Preach amongst us, and the Magistrate may (to keep the Peace) take notice of such, upon complaint, for they do but disturb our Meetings, contrary to the Liberty granted in the Exercise of Religion.

I have been in Community with the People called *Quakers* above 36 Years, and have observ'd there were many restless Spirits under divers Perswasions, these sometimes joyned against us ; and some Apostate-*Quakers* also, and others that were under a large Profession of Religion, yet their Principles were not powerful to bear them up in the time of Persecution, but they skulk'd in holes and corners to perform their Worship to God, and called it *Humane Prudence* ; these People were more

Prudent than Pudent, for they were not at ease there, but were envious against us, and were often scribbling against us, and raising Controversies, and Disputes, in matters of Religion. I write not these things to upbraid the proceedings of these worldly fearful *Professors* in general, for there was some in Community with them, that were an honest plain-hearted People, that loved Peace, and did not approve of their Contention, altho' they lay still skulking, until the Storm of Persecution was over, and when the Sun shined, then every Viper crept out of his hole, then came forth *George Keith* and his Followers, disturbing our Meetings, with Clamouring against us in them, and stirring up Disputes and Controversie, in our Meetings for Worship, which was a thing that was never known amongst us, and where ever he appears, this hath been his common practice, pretending to discover Errors ; but this is but make-bate Opinion, falsely called Religion, that lives by Jangling and Contention, and knows not the pleasant Paths of Peace, that the Children of Light walks in ; but God will blast the Expectations of all such turbulent Spirits, and bring them to Confusion, and exalt his Light and Grace in the Hearts of his Peaceable People, which is sufficient to bring Salvation to all Mankind, that yield obedience to it, to bring them to heavenly Peace and Prosperity, both in this Life, and the Life which is to come : Hasten this thy work, O God.

Anns Docwra.

The 22d of the Month
called November, 1699.

A

A Treatise concerning Enthusiasm, or Inspiration, of the Holy Spi- rit of God.

By A. D.

*There is a Spirit in Man, and the Inspiration of the
Almighty gives them understanding, Job 32.8.*

THE certainty of all true happiness consists in the true knowledge of God, and his dear Son Jesus Christ : *This is Life Eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent, John 17.3.* who shines in the Hearts of Men, *enlightning every Man, &c.* John 1. 9. The true and right understanding of all Mankind, is to come to the Light that shines in the dark Heart of fallen Man, and to observe the motions of it ; for the Light of Christ shines in all Mens Hearts, in some measure, to Reprove for Sin, and Exhort them to that which is Good ; it is given, and sown or inspired, into all Mankind, and convincingly appearing at certain times

and seasons: This is an infallible Teacher, that never deceived any Man, and is sufficient to bring all Mankind out of Darkness, and out of their Sins, that yield true obedience to it; it works gradually in Man, it reproves some Sins first, and if they forsake them, it shews them in order all their Sins; and as they are obedient, it still goes on more powerfully in its work, until it hath put an end to Sin, and brought Man to know the work of his Redemption, so from all Iniquity: Christ Jesus who is that true Light, that shewes to Man his Transgression, puts an end to it, and brings in the room of it, everlasting Righteousness, which is a blessed State and Condition.

But it is usual with fallen Man to plead, that there is no Man without Temptations; this may be true, but it is no Sin to be tempted, if they yield not to those Temptations: Our Saviour, Jesus Christ, himself, was tempted in the days of his Flesh, upon Earth, but sinned not: 'Tis Man's yielding to Temptations is the cause of Sin, and it is their Iniquity that separates from the true knowledge of God, and from Jesus Christ, whom he hath sent to redeem Mankind out of Sin, and not in Sin. The Light, Grace, and Inspiration, of the Almighty, is that only which can teach Man his Duty to God, and is one divine Principle in Man, altho'

altho' it is declared under several Denominations, and hath divers Operations, according to 1 Cor. 12. 4. read the Chapter at large, and you will find this to be true. But some do say, That these Gifts are ceased now, that are spoken of in that Chapter, and the work of the Ministry is from Books of Learned Men, and not from *Enthusiasts*, as they call those that Preach extemporary from the Inspiration of the Holy Spirit of God, as all ought to do.

Now I come to shew the Legerdemain that hath been used in this Nation, by some of the Learned, concerning this strange word *Enthusiasm*, which they have frightened the Ignorant People with, making them believe that there is dangerous matter contained in it, and of bad consequence in matters of Religion ; this strange word *Enthusiasm*, is from a Greek word, and signifies in English, *Inspiration* ; I suppose none that understand Greek will deny this ; we read not of any *Inspiration* in the Holy Scriptures but what is Divine, both in the Old and New Testament, and the Scriptures are a good Witness against any Opposers, see Job 32. 8. and 2 Tim. 3. 16. And tho' there be an evil Spirit Ruling in the Rebellious, yet *Inspiration* is commonly taken for the Good : But some do say, That there is Fantastical *Enthusiasm* or *Inspiration* : That which is Fantastical, is not Real, and they

find no such Inspiration mentioned in the Holy Scriptures : I wish that Men would not make themselves wise above what is written.

Their English Dictionaries says, That the word *Enthusiasm*, or *Enthusiasm*, signifies an Inspiration, or a Ravishment, of the Spirit, Divine Motion, Poetical Fury ; this last Exposition is Babel indeed: What Confusion can be more manifest than this, to confound *Divine Motions* with *Poetical Fury*? This shews what Darkness reigns in the World, to Print such manifest Contradictions ; as if *Divine Motions* and *Poetical Fury* were one and the same thing ; but some will have it so, and that the word *Enthusiasm* hath a two-fold Signification, and that there is a *Fantastical Enthusiasm* or *Inspiration*; we read of no such thing in the Scriptures of Truth : We read of some possessed with evil Spirits, but that did not proceed from Divine Inspiration, but Satan's Temptations : The Apostle says, *That every one is tempted when they are drawn away by their own Lusts, and enticed*, James 1.13,14,15. We read also of false Prophets, and Deceivers, in the Scriptures of Truth ; but our Saviour gives a true Character of them, he did not call them Enthusiasts, but said, *Ye shall know them by their Fruits; Do Men gather Grapes of Thorns, or Figs of Thistles?* Mat. 7. 15, 16. Luke 6.44. These were a Persecuting People, and much complained of, in the Holy Scriptures, in divers places,

places, both Magistrates and Priests, which are sometimes called *Watch-men*, as in *Mic. 7.* 4. he saith, *That the best of them is as a Bryar, and the most upright as a Thorny Hedge.* The Church of England, in their 39 Articles, called, *The Faith and Doctrine of the Church of England*, they declare, *That the Scriptures are a sufficient Rule both of Faith and Manners;* see the 6th Article: And further, in the 20th Article they say, *That they must not expound one place of Scripture, to make it repugnant to another, &c.* If they keep to their Articles, they will find no *Enthusiasm* or *Inspiration* in the Scriptures, but what is really Divine.

Now I come to give an account of what some of the Learned have said concerning Enthusiasm or Inspiration, wherein they are divided amongst themselves concerning it: some say, That it is a Disease in the Soul of Man, and that the Soul hath Diseases as well as the Body. That the Souls of wicked Men have no Health in them, is certain; but that proceeds not from Enthusiasm or Inspiration, but from Sin; and nothing but the Inspiration of the Almighty, will Cleanse and Heal them: Some others of the Learned say, That Enthusiasm or Inspiration is a natural thing, and neither good nor harm in it self; and that some of the Poets of Old, were such Rhetorical Enthusiasts, that they believed they were Divinely Inspired; it is likely they were

were so, the Apostle *Paul* quotes some of the Poets to convince the *Athenians* that worshipped an unknown God, and were much given to Idolatry, *Acts 17. 27.* where he advises them *To seek the Lord, if haply they might feel after him, tho' be be not far from every one of us: For in him we live, and move, and have our being; as certain of your own Poets have said; For we are also his Off-spring,* &c. This shews that these Poets had some knowledge reveal'd to them from God: We do not read that they had their knowledge from the Scriptures then, to make a Trade on, as some do now-a-days.

Revelation or Inspiration proceed from one Fountain, and is really Divine, altho' some of the Learned have used their endeavours to debase Inspiration; but let us see what the *Church of England* says, in this case, in their *Common-Prayers*; first in the Collect for the *Communion*, they Pray *That God would cleanse their Hearts by the Inspiration of his Holy Spirit,* &c. I really believe that the Hearts of all Mankind cannot be cleansed by any other means, but by the Inspiration of the Holy Spirit of God: And further, in the Collect for the first Sunday after *Easter*, they Pray *for the Inspiration of the Holy Spirit, that they may think those things that be good, and by God's merciful Guidance may perform the same,* &c. This I am sure cannot be done but by the Inspiration of the Almighty: And in divers of the

the other Collects they Pray for the *Light and Grace of God* also : Certainly these Men that writ the *Liturgy of the Church of England*, did believe that the Light, Grace and Inspiration of the Almighty, was Sufficient to Illuminate, Inspire and Teach all Mankind, or they would not have inserted it so plainly as they have done : It were a work very unprofitable, to Pray for that which is not *attainable* : And further, in the aforesaid Articles of the *Church of England*, ye shall find in the 13th Article, that they say, *That Works done before the Grace of Christ, and the Inspiration of his Holy Spirit, are not pleasing to God, for as much as they spring not of Faith in Jesus Christ, neither do they make Men meet to receive Grace, &c.* This is a Truth that will stand for ever with all true *Christians*.

Let Men consider with themselves, how they should come to the true knowledge of God, and turn their Mind inward, with a serious desire after Eternal Happiness, and empty themselves of their imaginary Wisdom, and wait upon God in Silence, to obtain Wisdom of him, from whom every good and perfect Gift comes, which is not to be obtained, but by God's Gracious Help and Assistance, which will not be wanting on his part, to bring them into Covenant with him, under the most Glorious Dispensation of the Everlasting Gospel, which is initiated under the New Covenant, to be taught of God,

God, as the Scriptures of Truth do plenti-
fully witness, both in the Old and New Te-
stament : The Prophet *Isaiah* begins with these
words, *Cease ye from Man, whose Breath is in*
bis Nostrils ; Wherein is he to be accounted of ? &c.
Isa. 2. 22. And further, the same Prophet
says, in chap. 45. 13. *All thy Children shall be*
taught of the Lord, and great shall be the Peace
of thy Children. Also the Prophet *Jeremiah*
expresses himself fully concerning the *New*
Covenant, *Jer. 31. 32, 33, 34.* for shortness I shall
repeat but part of it, *This is the Covenant that*
I will make with the House of Israel, after those
days, saith the Lord, I will put my Law in their
inward parts, and write it in their Hearts, and
will be their God, and they shall be my People, &c.
The same New Covenant is testified of, at
large, in *Heb. 8. 8.* so to the end of that Chap.
Our Blessed Lord and Saviour, *Jesus Christ*,
confirmed it himself, *John 6. 45.* saying, *As*
it is written in the Prophets, They shall all be taught
of God ; every Man that hath heard, and hath
learned of the Father, cometh to me, &c. As ma-
ny as are taught of God, can set their Seals to
this Truth as it is in Jesus.

But some have said, That if the Quakers be
under the New Covenant, Taught of God, What
need have they of Men to Preach amongst them ?

They who are in that Covenant need not
be taught of Men, saying, Know the Lord ;
whose Ministers teach as they are taught of
him;

him ; whose Spirit must not be limited from its own Ministry, either in the Church, or in the World ; as there are divers States, so there are divers Ministrations suitable : All Hearers are not come into that Covenant, neither are all *Israel*, which are of *Israel* ; and some are in Bondage to Sin still, seeking after Deliverance ; and such have need to be instructed, in order to turn them to the Light, and to gather them to God, and not to Men into outward Forms and Observations of Carnal Ordinances, as many do at this day, seeing all such Ordinances are put an End to under the New and Everlasting Covenant of Life and Peace with God.

Let none despise the Teachings of God, under such vain Pretences as some have done, to debase it, or hide the weighty things of the Gospel from People, for Worldly Interest and Profit, keeping People always in Teaching, that they may be always Paying them ; and bring them not to be Taught of God : I have no enmity in my Heart against any, but desire the good of all Mankind, and that they may know the things belonging to their Peace, before the day of God's Visitation be over with them.

If we look into the History of former Ages, we shall find, that the chief Obstructors of the Blessed Truth have been some of the Learned, and are so still.

F. Malebranch, that famous French-man, in his Book, intituled, *A Search after Truth*, says, *That Learned Men are most subject to Error*; and shews divers Reasons for it, p. 75. Also in the *Preface* of his Book, and several other places, wherein are many excellent things worth the regarding. In p. 121. he treats of the *Divine Light*, and says, *It was God himself that inlightned the Wise Men in their Science, which ungrateful Man calls Natural, altho' it is derived to them from Heaven*; and brings divers places of Scripture to prove that the *Light* that all Men is enlightened withal, is *Divine*; and in many other places of his Book he writes to the same purpose: This Man is said to be in Community with the Church of *Rome*, but how his Book will relish with them, I know not; because he writes much against the Errors of the Learned, and Superstition also: Altho' I do not approve of all that he hath written, yet his Testimony of the *Divine Light*, which he confesseth is the *Light of the Mind*, and not of the *Body*: Also his Testimony of God's Teaching in *Man* is worth the regarding, and ought not to be slighted: The Man that Translated this Book into English, I suppose was a Protestant; he was one of the Fellows of *Magdalen Colledge* in *Oxford*, as appears by the Title of that Book. I have heard it much commended by some sober Clergy-men of the Church of England.

This

This Divine Light, Grace and Inspiration, of the Almighty, hath been the Rule and Guide of the People of God, called *Quakers*; they are come under the New Covenant, to be taught of God, by that inward Principle of the Divine Life, whereby all good People governs their Actions; and such are come to the Everlasting Gospel, so as they use no empty professing words without Life, in their Praying and Preaching, as some high Professors have done, which are but as a decoy to catch the World, making a Money-Trade of Religion; such superficial words have no Substance in them, altho' they be the most glorious Expressions that Man can invent, yet they are but Pictures for the Ears, as Images are for the Eyes, and there may be as much Idolatry in the one as the other; altho' they make their Phylacteries never so large, yet it is but *Will-Worship* at best, if it proceeds not from the Inspiration of the Almighty.

The Love of God constrains all true Christians to seek the good of others; and I have no other ends in writing this Treatise, but to put People in mind of their Eternal Welfare, that they may seek after it; and not to spend their precious time in the Vanities and Deceits of this present evil World, but to come to seek after God, in his Light, with an humble and contrite Heart, that they may be prepared to receive an Eternal Reward,

and

and to come to have a true Understanding of the holy Scriptures, for they are a Sealed Book ; so that the Learned, and Unlearned, cannot understand them truly, to make right use of them, without the Inspiration of the Spirit of God ; this is witnessed by the People called *Quakers*, in the Principles of their Religion, called *Truths Principles*, printed divers times within these 38 Years, the last Impression printed 1699. and Sold by T. Sowle in *White-hart-court in Gracious-Street* : These Principles treats of the Substance of true Religion in general : *Let none deceive themselves ; Go will not be mocked : For whatsoever a Man soweth, that shall he reap also. For he that soweth to his Flesh, shall of the Flesh reap Corruption : But he that soweth to the Spirit, shall of the Spirit reap Everlasting Life*, Gal. 6. 7, 8. This is a real Truth ; for as the Tree falleth, so it lyeth ; and as Death leaves them, so Judgment will find them ; therefore it concerns all Men to make their Calling and Election sure ; and spend their time in exercising their Consciences void of Offence towards God, and towards Man, that they may lay down their Heads in Peace with God, and enjoy heavenly Peace and Prosperity both in this Life, and the Life to come which is the Desire of my Heart for all Mankind, that they may be delivered from the Bondage of Corruption, and received into the glorious Liberty of the Sons of God.

The 30th of the Month,
called October, 1699.

Ann Doe wri